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## ON THE MALAYAN AND POLYNESIAN LANGUAGES AND RACES.

By JOHN CRAWFURD, Esq.

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Read before the Ethnological Section of the British Association, June 1847.

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Distinct and unequivocal traces of a Malayan\* language have been found from Madagascar to Easter Island, and from Formosa to New Zealand, over 70 degrees of latitude, and 200 of longitude.

To account for this remarkable dissemination of a language, singular for its extent, among a people so rude, it has been imagined that all the tribes within the wide bounds referred to constitute, with the exception, however, of the Papuas or Negroes, one and the same race, and that the many tongues now known to be spoken by them, were, originally, one language, broken down, by time and dispersion, into many dialects. This is the theory adopted by Mr Marsden, Sir Stamford Raffles, and the Baron William Humboldt, as well as by many French and German writers, but I believe it to be wholly destitute of foundation.

A sketch of the different groups of nations within the range I have alluded to, will shew, that whether their languages be of one stock or not, the men themselves belong physically to distinct races. They may, I think, be divided into three groups—men of brown complexion, with lank hair; men of sooty complexion, with woolly hair; and men of brown complexion, with frizzled hair. Each of these, again, consists of several subdivisions.

Beginning with the first group, the most remarkable race in it is what may be called the Malay. The prevailing complexion is here, a light brown, with a yellow tinge; the hair is lank, long, coarse, abundant on the head, and defective on every other part of the body; the nose is short and small, but never flat; the mouth is large; the lips thin; the cheek-bones high. The person is squat, and the average stature does not exceed 5 feet 3 or 4 inches.

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\* I use this word as a common term for all that belongs to the Archipelago.

This is the only race, within the bounds described, that has exhibited a considerable intellectual development. It has, for ages, possessed the knowledge of letters, worked the useful metals, and domesticated useful animals. Judging by the evidence of language, these arts are of native growth, and not borrowed from strangers.

All the inhabitants of Java, Sumatra, Borneo, Celebes, Bali, Lombok, and Sumbawa, are of this race, as are most of those of the Malayan Peninsula, and of the Philippine Islands.

East of Celebes and Sumbawa, and lying between these and New Guinea, there is a second division of men of brown complexion and lank hair, constituting, probably, a distinct race. The stature is the same as in the last, but the complexion is darker, the features generally coarser, the lips thicker, and the hair often buckling or even frizzling, so as to give them an appearance of being an intermediate race between the lank and woolly haired families. The inhabitants of Floris, Gilolo, Timur, the Moluccas, and several smaller islands, would seem to belong to this race, who, although they have made considerable progress in the arts, have never invented the use of letters. The inhabitants of Gueby, an island lying between Gilolo and New Guinea, may be taken as a fair example. M. Freycinet describes them as being of a dark olive complexion, with flat noses, projecting lips, and a facial angle of seventy-seven degrees, which is from ten to twelve degrees higher than that of the oriental negro of the same neighbourhood.

The inhabitants of the Caroline, the Marianne or Ladrone, and Pelew Islands, probably constitute a third subdivision of the brown-complexioned and lank-haired people. The average height of five individuals, as taken by Freycinet\* and his companions, was 5 feet 7 inches English. This would make them much taller than the Malay race, but probably the height is over-rated, from the average being taken from too small a number of individuals, and not including women.

Passing over countries inhabited by negro races, and en-

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\* Voyage autour du Monde. Paris, 1829.

tering the Pacific, we first encounter a race with brown complexion and lank hair in the group of the Feejee and Friendly Islands, in about 180° of east longitude. The same race constitutes the inhabitants of the Society, the Marquesas, the Lowe Islands, the Navigator Islands, Easter Island, and New Zealand, with the Sandwich Islands.

Although dispersed over little less than sixty degrees of latitude, and eighty of longitude, the inhabitants of all these islands speak essentially the same language, and approach so near to each other in form, that they must be considered as one race.

In respect to stature, however, there is either some difference between them, or there is some discrepancy in the accounts rendered of it by voyagers; yet it is not material. Freycinet makes the inhabitants of Tahiti 5 feet 8 inches, and those of the Sandwich Islands 5 feet 9 inches high. This is about the ordinary stature of Europeans. Cook, who describes the people of the Marquesas as the handsomest of all the South Sea islanders, makes their average height from 5 feet 10 to 6 feet, which is making them some 3 inches taller than Europeans.

La Perouse makes the inhabitants of the Navigator Islands from 6 feet and 1 inch to 6 feet and 2 inches high; but he admits that he measured individuals not exceeding 5 feet 8 inches. He describes them as being equally powerful and athletic as tall, and concludes that, compared with Europeans, they are as the Danish horse to the ordinary one of the French provinces. There is, no doubt, however, some exaggeration here; for Captain Wilkes, in his recent voyage, makes their stature only 5 feet 10 inches, and says nothing of their superior strength.\*

The other physical features of this race are given by Freycinet and Cook. The first describes the Sandwich islanders as having oval faces, noses a little flattened, small black eyes, large mouths, projecting lips, long lank hair, a little frizzled, very little beard, and a complexion of a clear brown.

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\* Narrative of the United States Exploring Expedition. London, 1847.

Cook says of their colour that it is a "nut-brown," and that "it would be difficult to make a nearer comparison, taking in all the different lines of that colour."

In so far, then, as physical form is concerned, there can, I think, be little doubt that this race, so tall and well-proportioned, is a very distinct one from the short and squat Malay, from which it has been gratuitously imagined to be derived.

The varieties of the Negro race, within the scope under consideration, are more numerous than those of the brown-complexioned. They have been usually called Papua, which is the corruption of a Malay adjective meaning "frizzled." Some writers have also called them Austral Negroes, evidently an improper appellation, as they are found equally in the northern as the southern hemisphere. Perhaps the name Oriental Negro is more suitable, but that of Negritos, or Little Negroes, applied to them by the Spaniards, is still better.

Beginning from the west, we first find a race of oriental negroes occupying the whole chain of the Andaman Islands, in the Bay of Bengal, between the 10° and 14° of N. latitude. This is a diminutive squat being, not exceeding 5 feet high, of a sooty-black colour, with flat nose, thick lips, and short woolly hair.\* Two individuals of this race, whom I saw in Penang, to which they had been brought by the late General Kydd, who had superintended an attempted British settlement on the Andamans, entirely agreed with this account.

Lately, a race of Negroes has been unexpectedly discovered in the interior of the Nicobar Islands, hitherto believed to have been wholly occupied by the Malay race, but I have seen no account of their personal appearance.

We find a negro race next, in the mountain-chain which runs through the length of the Malay Peninsula. This is known to the Malays, in some parts, under the name of Sámang, and in others of Bila. Those people are of a sooty-black complexion, have woolly hair, and African features. An adult male, measured by my friend General Macinnes,

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\* Syme's Embassy to Ava. 1800.

was found to be only 4 feet 9 inches high. This individual was brought from the mountains of Queda. A lad sent to myself, while in the administration of Singapore, by the Raja of Kálantén, a Malay state on the east coast of the peninsula, agreed in complexion, hair, and features, with the description now given.

The great islands of Sumatra, Java, Borneo, and Celebes, are without any negro race of inhabitants; nor is there any record or tradition of them ever having existed. In some islands of the Philippine group, however, they are found in considerable numbers, and are well known to the Spaniards under the name of *Negritos*. Zuñigas' description of them is, that they are more of a copper colour than the true African negro, that they have flat noses, soft hair, and are of very low stature. The total number of them subject to the Spanish rule, in the principal island of Luçon, is about 3000.

From all those accounts, I am disposed to conclude, that the negroes of the Andaman Islands, probably those of the Nicobars, those of the Malayan Peninsula, and of the Philippine Islands, are all of the same race, which would include all the negroes north of the equator. But it must be admitted that this conclusion may not be warranted by a better knowledge than we now possess.

South of the equator, and still within the Malayan Archipelago, we find at least two races of negroes on New Guinea and the islets adjacent to it. One of these has the Negro features, but not in an exaggerated form; and the hair, instead of growing in woolly tufts, is frizzled, long, and bushy, so as to be easily dressed out into the huge mop-like form, of which good representations will be found in the plates annexed to the voyages of the recent French circumnavigators. The stature appears to be about the ordinary one of the Malayan race.

Sir Stamford Raffles brought to England a lad of ten years of age, a native of New Guinea, of the woolly-haired race, of which there is a good representation in the second volume of his *History of Java*. The late Sir Everard Home described this individual as follows:—"The Papuan differs from the African negro in the following particulars: His skin is of a

lighter colour. The woolly hair grows in small tufts, and each hair has a spiral twist. The forehead rises higher, and the hindhead is not so much cut off. The nose projects more from the face. The upper lip is longer and more prominent. The lower lip projects forward from the lower jaw to such an extent that the chin forms no part of the face, the lower part of which is formed by the mouth. The buttocks are so much lower than in the Negro, as to form a striking mark of distinction, but the calf of the leg is as high as in the Negro.”\*

Both races appear to exist in the island of Wagiau, lying immediately at the north-west end of New Guinea, and most probably there has been here, some intermixture of them. M. Duperry, in the voyage of the *Coquille*, gives the following description of the inhabitants of this island:—“They are of slender and delicate person, and generally small. Of twenty individuals measured, one only was found to be as much as 5 feet 6 inches high. The average gave only 5 feet 4 inches. In complexion they were less black than the inhabitants of New Ireland, and their features were more regular and agreeable. The facial angle was from 63° to 69°. In some the hair was woolly, like that of the African negro; in some it was lank; and in others intermediate between the two.”

After passing New Guinea, we find all the islands lying east of it and of New Holland, up to 170° of east longitude, and from the equator to the tropic of Capricorn, inhabited by men of the Negro stamp, and, as far as they are known, differing so much from each other as to seem to constitute distinct races.

In the voyage of the *Coquille*, the inhabitants of New Ireland are described as being, in stature, from 5 feet 5 to 5 feet 6 inches, with persons rather slender than athletic—of a colour less black than the African negro, having a facial angle of 66 degrees, and woolly hair, with little beard. They were an uglier race than the inhabitants of Wagiau, within the Archipelago.

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\* History of Java, by Sir Stamford Raffles, vol. ii.

Cook describes the inhabitants of Malicolo and of the New Hebrides as a very dark-coloured and diminutive race, with long heads, flat faces, and monkey countenances ; their hair as black, short, and curly, but not quite so short and woolly as that of the African negro, and their beard as short, crisp, and bushy. He pronounces them "an ape-like people," and the most ugly and ill-proportioned he had encountered in the Pacific ; "quite a different nation from any other" he had met with in that sea.

Cook's account of Tanna, another of the New Hebrides, makes the inhabitants short and slender, but with good features, and agreeable countenances, having hair crisp and woolly, but longer than that of the inhabitants of Malicolo. At first he was disposed to think them a mixed race between the latter and the Friendly Islanders, but a little acquaintance convinced him they had "little affinity with either."

The isolated New Caledonia, lying between the 20° of south latitude and the tropic, is inhabited by another race of negroes, plainly differing from those already mentioned. Cook describes them as a strong, robust people, some individuals being found as tall as 6 feet 4 inches. Their colour is the same as that of the inhabitants of Tanna, that is black, but not an ebony black. They had, however, "better features and more agreeable countenances." "I observed," says he, some who had thick lips, flat noses, and full cheeks, and, in some degree, the features and look of a negro." The hair he mentions as very much frizzled, so that, at first, it appeared much like that of an African negro, yet was, "nevertheless very different." The hair, in fact, appears to be of the same texture as that of some of the inhabitants of New Guinea, and was, like that of these, easily dressed into a hideous mop, as already described.

But we have still another race in the inhabitants of the islands of Torres Straits. Mr Jukes describes the inhabitants of Erroob as follows :—"The men were fine, active, well-made fellows, rather above the middle height, of a dark-brown or chocolate colour. They had, frequently, almost handsome faces, aquiline noses, rather broad about the nostrils, well-shaped heads, and many had a singular Jewish

cast of features, The hair was frizzled, and dressed into long ringlets. The hair of their body and limbs grew in small tufts, giving the skin a slightly woolly appearance.”\*

The Australian continent, with Van Diemen’s Land, may be considered as coming within the scope of the present inquiry. The Australian approaches nearer to some of the oriental negroes than to any other races of mankind, but is, notwithstanding, widely different. One race occupies the whole continent. Its average stature is 5 feet 6 inches, and the colour “almost black.” The hair is black, sometimes lank, and sometimes curled, but never woolly. The beard is tolerably abundant and long. The mouth is large, the lips thick, the teeth good, but frequently there is no distinction in the form of the incisors and canine. “Compared with the other races scattered over the face of the globe, the New Hollander appears to stand alone.”†

It remains only to notice the inhabitants of Madagascar, very wantonly imagined by some writers to be of the Malayan race, simply because in the Malagasi language there have been found a few words of a Malayan tongue. But the people of Madagascar, whether Hovas or ordinary Malagasis, are merely a variety of the African negro, and, neither in colour, features, form, or stature, do they bear any analogy either to the Malayan race, or to any section of the oriental negro.

From the enumeration now made, it will appear that there are no fewer than five distinct races of the brown-complexioned and lank-haired family; and, without including Madagascar or Australia, and supposing all those to the north of the equator to be identical, not less than eight of that of the oriental negro. As far, then, as physical form is concerned, it is certain enough that none of these widely scattered races could have sprung from one and the same stock, as has been imagined; yet, in most of the many tongues

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\* Narrative of the Surveying Voyage of the Fly. London, 1847.

† Journal of Expeditions of Discovery into Central Australia, by Edward John Eyre. London, 1845. Discoveries in Australia, by J. Scot Stokes, Conr. in the R. R. 1846.

spoken by them, whether brown or negro, traces of a Malayan language are to be found.

A brief examination, phonetical, grammatical, and verbal or glossarial, of some of the principal languages, will, I think, clearly shew that they are generally distinct tongues, not derived from a common stock, and that the Malayan words they contain have been engrafted on them as Teutonic words have been on the continental languages of Europe of Latin origin ; or as French words have been on our own Anglo-Saxon, although, indeed, the course through which this has been effected has been, in general, very different.

The languages from which, in my opinion, the words so engrafted have been, for the most part, derived, are those of the two most civilized, numerous, and adventurous nations of the archipelago, the Malays and Javanese. The Malayan words found in each language that has received them will, I think, be found not only numerous, but correct in sound and sense, in proportion to the facilities, geographical, navigable, and lingual, possessed by the parties adopting them, of communication with the parent countries of the Malay and Javanese nations.

The dissemination might be direct from Sumatra and Java the parent countries in question, or indirectly from some nearer country ; and it would happen through commerce, piratical expeditions ending in settlement and conquest, or by the fortuitous wreck of tempest-driven vessels, to all of which I shall, afterwards, more particularly allude.

The Malay and Javanese languages have the same number of vowels, diphthongs, and consonants. The vowels are six in number, viz., *a, á, e, i, o, u* ; the diphthongs two, *ai* and *au*, and the consonants nineteen, *b, č, d, đ, g, j, k, l, m, n, ñ, ñ, p, r, t, ž, w, y*, exclusive of the aspirate, which never begins a word or syllable, and always follows a vowel.

In no part of speech of either language is gender or number expressed by a change in the form of the word ; and the only instance of an inflexion is to express a possessive. Relation is expressed generally by prepositions.

The only changes which verbal roots undergo, express neuter, transitive, casual, passive, and reciprocal verbs ; and

this is effected by prefixes or affixes, or both together. Time and mode are expressed by modals prefixed.

It is to be observed that the adjectives expressing gender and number, the prepositions expressing relation, the prefixes and affixes applied to verbal roots, and the modals expressing time and mode are, for the most part, different in the two languages, although there be so general an agreement in their grammatical structure.

In these characters, phonetic and grammatical, the other languages of Sumatra, of Java, of Madura, of Bali, of Lombok, and of Borneo agree, but the similarity goes no farther.

I proceed to compare some of the other languages in which Malay and Javanese words are found with those characteristics of the Malay and Javanese languages, and begin with that of Madagascar. Instead of six vowels, this has only four,—*a, e, i, and u*. Instead of nineteen consonants, it has but fourteen, viz., *b, d, f, g, k, l, m, n, ñ, p, v, s, z, zd*. It wants the *č*, the palatal *ǎ*, and *ǐ, j, ñ, w*, and *y*, of the Malay and Javanese, but it has *f, v, z*, and *zd*, which are unknown to these. Like these it has an aspirate ; but instead of always following the vowel as in them, it always precedes it.

In Malay and Javanese, words may end in a vowel, a consonant, or an aspirate indifferently. In Malagasi, they can end in a vowel only.

In Malay and Javanese, the liquids *l, r, w*, and *y*, are the only consonants that coalesce with other consonants ; but, with the exception of *r* in a few instances, they never do so in Malagasi. On the other hand, we have in this language combinations of consonants unpronounceable by a Malay or Javanese, as *mp, nt, nzd*, and *ts*, and these, even beginning words and syllables. If the natives of Madagascar had invented an alphabet, which, like other Negro Africans, they have not done, each of these harsh sounds would, probably, have been considered a distinct consonant, and have had its proper character.

But the grammatical structure of the Malagasi has been adduced as proof that it is a member of what has been called the Polynesian family of languages, in itself a mere hypo-

thesis, and the form of the verb has been especially referred to as evidence.

One form of the Malay, but not of the Javanese transitive verb, is made by prefixing to the root the inseparable particle *má*, the nasals *m*, *n*, *ñ*, and *ñ*, being substituted for the initial letter of the root as the euphony of the language may demand.

There exists also in the Malagasi a verbal prefix beginning with the letter *m*; but beyond this there is no analogy. The Malagasi prefix, instead of being one, expressing one meaning, amounts to thirteen, expressing as many meanings. We have *mi*, *man*, *mana*, *maha*, *mampi*, *mampan*, *mampampan*, *mifan*, *mifampi*, *mifampan*, *mampampan*, and *mampifampan*. Each of the Malagasi verbs formed by these prefixes has an indicative, an imperative, and an infinitive mood. The indicative has, throughout, a present, a preterite, and a future tense expressed by an inflexion. In four kinds of verbs, the imperative has two forms; and in nine, it has four. In all, the root may undergo 180 changes.

There is nothing analogous to this in the simplicity of the Malay or Javanese verbs. To the copious and elaborate Dictionary of Messrs Freeman and Johns, a most meritorious work, there is prefixed the paradigm of a Malagasi verb, from which I have borrowed my representation of it.\* The root in this case, is *sulu*, a substitute which, I have no doubt, is the Javanese word *sulur*, meaning the same thing, or “a representative,” or “agent,” with the loss of its final consonant, indispensable to the genius of Malagasi pronunciation.

The greatest number of changes which any root can be made to undergo in Malay, or Javanese, does not exceed twelve; and *sulur*, the root in question, could not be subjected even to one half this number, not one of which would correspond in sound or sense with any one of the Malagasi compounds.

The very length of these Malagasi compounds appears to me to be good evidence against the allegation that the Malagasi is of Malayan origin. The great majority of Malay and

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\* A Dictionary of the Malagasi Language, by J. J. Freeman. London, 1835.

Javanese roots are bisyllables ; but in the Malagasi they frequently extend to four or even five syllables ; and when to these are added, not monosyllabic prefixes or affixes, as in Malay and Javanese, but sometimes prefixes or affixes, of two, three, and even of four syllables, the monstrous length of some compounds may readily be supposed. From the root *sulu* already mentioned, although only of two syllables, is formed, for example, the compound *mampifampanolo*, which means, "to order to cause to exchange," being a word of six syllables, of which the languages of the Malayan family afford not one example. But words of even double this length may be formed !

I come now to the evidence afforded by words. The Malagasi Dictionary, already quoted, contains about 8000 words, exclusive of compounds. I have gone carefully over it more than once, and can discover no more than 140 which are of Malayan origin, which would make about  $\frac{1}{57}$ th part of the language.

But to the dictionary is appended a list of words especially called roots. These amount to 500 ; and among them I find just six Malayan words, and no more.

The nature of the Malayan words found in the Malagasi, is of much importance in the inquiry. Sixty are the names of natural objects, and thirteen are numerals. There is no preposition among them, no auxiliary verb, nor any other word essential to the structure of a sentence. The language, in a word, might be written or spoken without them, with far more ease, and that is not difficult, than good English can be written or spoken without the assistance of the Norman-French portion of it.

The Malayan words received into the Malagasi are, with few exceptions, corrupted in sound, a result to be expected from the wide difference between the phonetic character of the languages. The corruption extends both to vowels and consonants. There are also corruptions of sense, although not so frequent.

Of the 140 Malayan words, 42 are exclusively Malay, 15 exclusively Javanese, and 73 common to these two languages, while two are, I think, Bugis. The number is completed by eight, suspected to be Sanscrit, of which six are tolerably cer-

tain. These Sanscrit words are popular in the languages of the Indian archipelago, and have every appearance of having been received into the Malagasi through this channel.

All this will, I hope, be considered a sufficient refutation of the hypothesis, that the language of Madagascar is of the same stock with the Malay.

Passing over the languages of Sumatra, Java, Madura, Bali, and Borneo, which, in phonetic character and grammatical structure, bear much analogy to the Malay and Javanese, I shall take for my next example, the most cultivated, and widely-spoken of the languages of Celebes, that of the Bugis, called by themselves Wugi. This is a written tongue, with a peculiar native character, and differs essentially from the Malay and Javanese.

I am enabled to render some satisfactory account of the Wugi, from possessing a vocabulary of it in the native character.\* The vowels of the Wugi are seven in number, *a, e, i, o, u, ö, ü*. According to the author of the vocabulary, the *ö* has the same sound as this letter in the German word *Köningberg*, and the *ü* is the *u* of the French. The *á*, equivalent to our commonest sound of *u*, so frequent in the Malay and Javanese, is wanting. The diphthongs are the same as in Malay and Javanese, viz., *ai* and *au*.

The Wugi consonants are 15 in number, instead of 19, as in Malay and Javanese. They are as follows: *b, ç, d, g, j, k, l, m, n, ñ, p, r, s, t, v*. It wants the palatal *ç* and *ç* of the Malay and Javanese, with *ñ* and *y*. The nasal *ñ* has no representative as a consonant in the alphabet; it follows a vowel only, and is marked by a point over the preceding letter. The sharp aspirate *h* is ranked among the consonants, and may precede or follow a vowel. The letter *k*, at the end of a word, is used as a soft aspirate; and with this exception, that of the aspirate and the nasal *ñ*, every Bugis word must end in a vowel or diphthong. Thus the Malay word *manar*, a rose, becomes *mawara*, and *rampas*, to plunder, by a double elision, and the substitution of a diphthong for a vowel, *rapai*.

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\* A Vocabulary of the English, Bugis, and Malay Languages, containing about 2000 words. Singapore, 1833. (By the Rev. Mr Thomsen.)

The grammar of the Wugi is extremely simple. Gender and number are expressed by native adjectives ; and relation of nouns by prepositions, differing, however, wholly from those which act the same part in Malay and Javanese, which is the same thing as saying of languages of complex structure that their declensions are wholly different.

The Wugi has native pronouns of the first, second, and third persons ; which last, it may be noticed, are wanting in the Javanese. It has also pronouns expressing plurality.

Neuter verbs, adjectives, and participles, are formed from roots, which are usually nouns, by the prefix *ma*, evidently a different thing, in sense and sound, from the transitive prefix *má* of the Malay. The word *hosi* means "rain," and *ma-hosi*, "to rain." *Puti* is the noun "white," and *maputi*, the adjective "white," or the verb "to be white." Transitive verbs are formed by the affix *i*, according to one of several forms for such verbs in Malay, but not Javanese. Thus, *gônčîn* is "a pair of scissors," and *gônčîni*, "to shear or clip."

An examination of 1777 words of the Wugi vocabulary gives the following results. The number of 1352 are native words ; 109 are Malay ; 16 are Javanese ; and 300 are common to these two languages. The proportion of Malayan words to native, therefore, is less than 24 to 76 in 100, or less than a fourth part of the whole.

I may add, that in 1810 words, there are in the Wugi 33 words of Sanscrit, being the same that are popular in the Malay and Javanese, and not improbably introduced through them.

From this account it will be seen, that the Malayan words in the Bugis language form something like a similar proportion to the native portion of it that the French does to the Anglo-Saxon in our own language ; and it may safely be added, that it is not more essential to its structure.

The great alterations generally effected in the form of Malayan words introduced into the Wugi, seem to me plainly to attest their foreign origin. We find in them, changes by permutation, both of vowels and consonants, changes by addition of vowels, and changes by elision of consonants. I shall only give two or three examples. *Kayu*, wood, is in Wugi con-

verted into *aju*, by the loss of the first consonant, and the conversion of the second, which does not belong to the Wugi, into *j*. *Lutut*, the knee, and *kulit*, skin or rind, become, in Wugi, *utu*, and *uli*, by the loss both of their initial and final consonants. *Ārmin*, a mirror, becomes *zami*, by the change of *ā* for *a*, the elision of the *r*, which would not be followed by another consonant without the intervention of a vowel, and the elision of the final consonant, which is one that could not end a word.

The same inference of a foreign origin is, I think, to be deduced from the nature of the Malay and Javanese words found in Wugi. Among these there are 240 nouns, 35 adjectives, and 85 verbs. Among the 52 pronouns of the Bugis, I can discover but three that can be suspected Malay or Javanese. In 69 adverbs, I find three only that are of these languages; and out of 16 conjunctions, and 26 prepositions, there is but one of each that belongs to them.

The languages of the Philippine islands form a peculiar group, differing very essentially from the Malay and Javanese. Several of those of the great island of Luçon have received a large amount of culture, and, like the principal languages of the western portion of the archipelago, are written tongues, with a peculiar and distinct alphabet.

This alphabet, the same for all the languages, has five vowels—*a, e, i, o, u*; and 4 diphthongs—*ai, ao, au, ui*; with sixteen consonants, besides the aspirate, viz., *b, d, g, j, k, l, m, n, ñ, ñ, p, r, t, w, y*. Of the vowels, therefore, it wants the *ā* of the Malay and Javanese, while it possesses two diphthongs, which these have not. Among the consonants, it has all those of the Malayan languages except the sound *č*, and the palatal *đ* and *ž*.

Words or syllables, in the Philippine languages, may begin with the aspirate, but not end with it, which is exactly the reverse of what obtains in the Malay and Javanese.

In the Philippine languages words may end, and very generally do, in consonants, as obtains in the Malay and Javanese, but contrary to the usual practice of the languages of the neighbouring island of Celebes. No consonant coalesces

with another in the Philippine languages, with the exception of the liquids *r* and *l*, and these not often.

In the Philippine languages, certain consonants follow others without the intervention of a vowel, which in Malay and Javanese are never found to do so. The letter *g*, which very rarely ends a Malay or Javanese word, is a very frequent termination of Philippine ones. Of these two peculiarities the following are examples from the Bisaya language:—*Lobtog*, a jar; *yagbak*, a rat; *tolto*, to pound; *tag*, lord or master; *tuig*, time; which are sounds utterly repugnant to Malay or Javanese pronunciation.

Between the grammatical structures of the Malay and Javanese and the Philippine languages, there is a very wide difference. In order to illustrate the extent of it, I take the grammar of the Pampanga, one of the six principal languages of Luçon, for an example.\*

The noun is simple, or without any inflexion. As the author of the grammar says, it undergoes no more change than the Latin word *genu*. Relation, or case, is expressed by what the Spanish author of the grammar calls an article. This varies, or, more correctly, is a different word for each case. There is, besides, one kind of article for appellatives, and another for proper names.

If the words thus called articles by the Spaniards be, as is probable, only prepositions, then it must be observed that they bear no resemblance to any prepositions of the Malay or Javanese.

A still wider difference exists in the pronouns. The personal pronoun of the first person has two genitive cases, and three plurals: a dual, “we two;” a plural general, “we all;” and a plural particular, “we in particular.”

The pronouns of the second and third persons have but one plural. The demonstrative and interrogative pronouns have also one plural only.

Adjectives are formed from roots, as in the Wugi of Celebes, by the prefix *ma*.

The verb, according to the Spanish author of the gram-

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\* *Arte de la lengua Pampanga* por Diego Bergaño. Quarto. Manila, 1736.

mar, is of considerable complexity, and has several conjugations. Its moods and passives are formed by auxiliaries, but its tenses by inseparable prefixes. One portion only of the Pampanga verb resembles the Malay and Javanese, or, at least, one form of these. This is the verbal noun, which is formed by the affix *an*, added to the root.

In order to find the proportion of Malayan words in the Philippine languages, I have carefully gone over two dictionaries of the most prevalent of them, the Tagala and Bisaya of Luçon,\* the last of which has spread to Majindanau and the Sulu group.

The Tagala Dictionary contains above 12,000 words, but excluding compounds about 7700. Of these 77 are Malay, 20 are Javanese, and 156 are common to these two languages. This makes the whole number of Malayan words 253, which gives the proportion of about 32 in 1000. The Tagala Dictionary contains also 24 words of Sanscrit, which, I have no doubt, found their way into the language through the Malayan tongue; for they are all found, and with the same meaning, in Malay and Javanese.

The Bisaya Dictionary contains 9000 words, of which 72 are Malay, 17 Javanese, and 197 are common to those languages, making, in all, 286 Malayan words, or about 30 in 1000—a proportion not very different from that of the Tagala. The Bisaya contains also Sanscrit words, but I can find only 13.

The Malayan and Javanese words introduced into the two Philippine languages have often undergone great corruptions, both in sound and sense. Thus, the word *báli* or “bli,” “to buy,” in Malay, is written *bili* in Tagala, and interpreted “price,” or “cost.” *Buña*, in Malay, is “a flower” or “blossom,” and in Tagala it is “fruit.” *Pintu*, in Malay and Javanese, is a “door” or “gate;” but in Tagala, written *pinto*, it means “a house.” *Lubañ*, in Malay, is a “hole,” “aperture, or “pit;” and in Tagala, written *lubun*, it signifies “interment,” and “a grave.” *Utan*, in Malay, means “a forest” or “wild;” but in Tagala, “foliage” and “verdure.”

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\* Vocabulario de la lengua Tagala compuesta por N. H. Fray Domingo de los Santos. Fol. Tagaleas, 1703. Vocabulario de la lengua Bisaya por el R. J. Matheo Sanches. Fol. Manila, 1711.

Sometimes one of the Philippine languages gives the sense more correctly than the other. Thus, the Malay word *bau*, "odour" or "smell," is, in Tagala, "stench" or "bad smell," while in Bisaya the Malay sense is correctly given. In Malay and Javanese, the word *tali* signifies "a rope," "string," or "cord," but in Bisaya it is "a sash;" while in Tagala it is correctly rendered. *Nana*, "to gape," in Malay, is, in Tagala, "to open," "to masticate," "to eat;" while in Bisaya it signifies "to open the mouth," making a nearer approach to the true meaning.

The Sanscrit words introduced into the Philippine language have been equally corrupted with the Malayan. Thus, the word *ċinta*, "affection," is correctly written in Malay and Javanese, but in the Tagala and Bisaya the letter *ċ* not existing, *s* is always substituted for it, and *ċinta* becomes *sinta*.

The well-known Sanscrit word *Avatar*, meaning "descent," and commonly applied to a descent or an incarnation of Vishnu, is corrupted in the Malayan languages into *Batara*, and not confined to the incarnations of Vishnu, but applied as a generic term to any of the chief Hindoo gods. This is the sense in which it was used by the Philippine islanders on the arrival of the Spaniards, but by a permutation that is frequent with words introduced from the Malayan, *l* is substituted for *r*, and an aspirate being added, the word has become *Bathala*.

The Spanish missionaries found this word ready to their hand, and applied it as an appellative to the Deity; so that, by a strange coincidence, among the native Christians of the Philippines, the Hindoo *Avatar* comes to be the translation of the Jehovah of the Jews, and the *Dio* of the Spaniards.\*

The nature of the Malay and Javanese words introduced into the languages of the Philippines, points, I think, plainly enough to their foreign origin. Of these found in the Ta-

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\* Baron William Humboldt, in his great work the *Kawi Sprache*, seems to consider the Philippine languages as exhibiting the supposed great Polynesian language in its greatest purity, but on what ground I am not aware. As far as my judgment goes, the words in common are greatly-corrupted Malay and Javanese.

gala, nearly one-half are substantive nouns, or names of things. The pronouns amount only to two, the adjectives only to five, and there is but a solitary preposition. In a great majority of cases the Malay and Javanese words are only synonymes, and the language could not only be written with ease without them, but suffer little by their omission.

I come next to the languages of the Pacific. A language, essentially the same, is spoken in the Sandwich, the Society, the Marquesas, and the Friendly Islands, the Low Islands, Easter Island, and New Zealand—that is, from the Tropic of Cancer to the 46° of south latitude. This is one of the most extraordinary phenomena in the history of language; and there is certainly nothing parallel to it, either within the Pacific itself, or the islands of the Indian Archipelago.

To illustrate this language, I shall take the Tahitian and New Zealand dialects for examples, good grammars and dictionaries of both having been published.\* The French have called this widespread language the Ouanic, and other European nations the Polynesian, which last, as most general, I shall adopt.

The vowels of the Polynesian, as exemplified in the New Zealand, are five in number—*a, e, i, o, u*; the diphthongs—six *ae, ai, ao, au, ei, and ou*; and the consonants only eight—*k, m, n, ñ, p, r, t, w*, exclusive of the aspirate. Thus it has one vowel less than the Malay and Javanese, and three times as many diphthongs, while it wants no fewer than eleven consonants of the Malayan series.

The aspirate is largely used, and in a manner contrary to the usage of the Malay and Javanese, for it must always precede, but never follow, a vowel—consequently never end a word or syllable.

Every syllable and every word must end in a vowel, and when foreign words are introduced ending in a consonant, the consonant is either elided, or a vowel added. No conso-

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\* A Grammar of the Tahitian Dialect of the Polynesian Language. Tahiti, 1823. A Dictionary of the New Zealand Language, and a Concise Grammar, by William Williams, Archdeacon of Waiaapu. Pahiā, 1844. Vocabulaire Oceanien-Français et Français-Oceanien. Par L'Abbé Boniface Mosblech. Paris, 1843.

nant ever coalesces with another ; or, in other terms, a vowel or diphthong is always interposed between two consonants.

The paucity of consonants, and the frequency of vowels and diphthongs, necessarily convey to a stranger a sense of monotony and feebleness. Thus, the word “ to shiver with cold,” *kauaehaʻnuru*, notwithstanding its length, contains but two consonants. *Tiahuahu*, “ to distribute” or “ scatter about,” and *puhihihi*, words each of eight letters, have but a single consonant a-piece. These are sounds so utterly repugnant to the genius of Malayan pronunciation, that a Malay or Javanese could hardly articulate them.

The grammar of the Polynesian language is nearly as widely apart from that of the Malay or Javanese as its phonetic character. The Polynesian has two articles, parts of speech unknown to the Malay and Javanese, but bearing some analogy to those of our own language. The cases of nouns are expressed, not by inflexions, but prepositions, which, however, differ wholly from those which serve the same purpose in the Malay and Javanese languages.

The noun has a plural, formed by the inseparable prefix *ʻna*. Gender is designated by adjectives ; but these differ not only from those of the Malay and Javanese, but from those of every other language of the Archipelago that I have examined.

One of the most remarkable differences between the Malay and Javanese languages on the one hand, and the Polynesian on the other, consists in the latter having a singular, a dual, and a plural number to its pronouns of the second and third persons. The only languages of the Archipelago that have something resembling this peculiarity, are those of the Philippines ; but here it is the pronoun of the first, and not of the second and third persons that have numbers.

The Polynesian verb differs entirely from the Malay and Javanese. The simplest form of it is the neuter or active verb, which may be considered the root. This is made causal by the prefix *naka*, and passive by the affix *a*. The moods are formed by particles ; and the tenses, of which there are six, by the help of prefixes, affixes, or adverbs. A verbal noun is formed by adding to the root the inseparable particle *ʻna*, under certain rules of euphony.

The New Zealand Dictionary contains about 6000 words ; but omitting derivatives, about 5500. I have carefully gone over it, and can discover in it only 107 words belonging to the Malayan languages. Of these 24 are Malay, 16 Javanese, 59 common to these two languages, and 8 belonging to the Bugis or Wugi of Celebes. The proportion, then, of Malayan words in the Polynesian, to judge by the dialect of New Zealand, is less than 20 in 1000.

There are two words in the New Zealand which may possibly be Sanscrit. *Apiti*, "to join," may be the word *apit* of the Malay and Javanese, taken from the Sanscrit, and meaning "close, pressed together ;" and *tapu*, the well-known *tabu*, may be the *tapa*, or religious penance of the Hindoos, found in almost every language of the Indian Archipelago. The addition of the vowel, in the case of *apit*, has already been explained ; and of the permutation of the final *a* into other vowels, we have, in the Polynesian, several examples, as *kapu*, "an axe," for *kapak* ; *tanu*, "to bury," for *tanam* ; *ono*, "six," for *anam* ; and *rami*, "to squeeze," for *ramás*.

From the wide discrepancy which exists between the phonetic system of the Polynesian and Malayan languages, the words of the latter introduced into the former, are of course, greatly corrupted in form. The Malay and Javanese word *api*, "fire," becomes, for example, *ahi* ; *Buah*, "fruit," becomes *hua* ; *minum*, "to drink," *inu* ; *salah*, "a crime," *hara* ; *papan*, "a boar," *papa* ; *tahun*, "a year," *tau* ; and *daun*, "a loaf," *rau*.

Corruptions in sense are also frequent. *Mata*, "the eye," in Malay and Javanese, means "the face" in the New Zealand. In the Marquesas, however, this word has the correct meaning of "the eye," as well as the improper one of "the face." Although this word, however, in its literal sense is misapplied, it is remarkable that, in some of its figurative meanings, it is correctly used, as for the "mesh of a net," "the point" or "blade" of a weapon, and "a spring" or "fountain." *Batu* or *watu* is a stone in Malay and Javanese, but in the New Zealand it means "hail" and the "pupil of the eye," figurative senses of it in the two first languages. *Rahi*, in Javanese, means "the face," but its literal meaning

in the New Zealand is "forehead," and its figurative "a promontory."

The Malayan words which have found their way into the Polynesian, are far too few and unimportant to form an essential portion of the language, the grammatical structure of which is complete without reference to them. In point of number, in fact, they do not exceed that of the English introduced, within the last thirty years by the English and American missionaries, into the dialects of the Marquesas and Sandwich Islands.\* These last, too, it may be added, have undergone the same inevitable mutilations. Thus, to give a few examples, a book has become *puke*; paper, *pope*; school, *kula*; bread, *palena*; powder, *paora*; a shoe, *hiu*; the cow, *pifa* (beef); the sheep, *hipa*; riches, *mamona* (mammion); and a church (*ecclesia*), *helipulue*.

Although the dialects of New Zealand, of Tahiti, the Marquesas, Friendly, and Sandwich Islands, are admitted by competent judges to be the same language essentially, there still exist between them some material discrepancies, both as to sound and words.

Thus, in the Tahiti, there are nine consonants, instead of eight, as in the New Zealand. It has *b*, *d*, *f*, and *v*, which the last wants; while it wants *k*, *n*, and *w*, which the New Zealand has. The Marquesa has but seven consonants; and the Sandwich Island is the poorest of all, for it has but six.

The proportion of Malayan words in the Marquesa and Sandwich Island dialects is smaller than in the New Zealand. Most of those words are the same, although often much altered in form; but I find at least twenty words of Malayan in the New Zealand not existing in the other two dialects. The pronunciation is also most correctly given in the New Zealand, and least so in the Sandwich Island.

The language of the Feejee islanders was, for some time, considered to be different from the great Polynesian, but is now well known to be only a dialect of it. I have seen no vocabulary of it of sufficient length to enable me to form any

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\* "Vocabulaire Océanien-Français et Français-Océanien par L'Abbe Boniface Mosblech. Paris, 1833." This work appears to be drawn from good materials, and is exceedingly well executed.

judgment of it. Its alphabet, however, has been correctly given, and this consists of the usual five vowels, and not of six or nine consonants like the Polynesian, but of fifteen, viz., *b, d, f, g, j, k, l, m, n, ñ, p, r, s, t, and v*, which, for variety of intonation, puts it on an equality with the Wugi of Celebes, although it leaves it, by four letters, short of the Malay and Javanese.\* The Feejee language contains Malayan words, like the other languages of Polynesia; but in what proportion I am not aware.

Our materials for forming a judgment of the languages of the Negro races are, as might be expected, from the rudeness or the ferocity, or remoteness of these tribes, extremely imperfect. One of the longest list of words of any of their languages which I have seen, is one furnished to myself, in 1811, by the then minister of the Raja of Queda. It is of the language of the Sámang of the Járail, one of the highest of the mountains of the Malay Peninsula. It consists of 176 words, to which I add twenty-one of the language of the same people, from the work of Mr Marsden.†

The phonetic system of the language of the Sámang is not very remote from that of the Malay and Javanese; but it seems to abound more in aspirates, gutturals, and monosyllables. Syllables and words may end with vowels or consonants, but do so most frequently with the latter.

In the 197 words to which I have alluded, I find that 156 are native, that fifteen are Malay, two Javanese; that twenty-three are common to these two languages, and that one word only is Sanscrit. The proportion of Malay and Javanese words, therefore, is nearly eighteen in 100; but its amount is exaggerated by the numerals, which are nearly all Malayan.

As in the case of the languages of the brown-complexioned races, the existence of the Malay and Javanese words may be considered as in a great measure fortuitous; and neither in character or number can they be considered as forming any necessary part of the Sámang language.

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\* Introduction to a Grammar of the Tahitian Dialect of the Polynesian Language. Tahiti, 1833. An Australian Grammar, &c. &c., by L. L. Threlkeld Sydney, 1834. Narrative of the United States' Exploring Expedition, 1847.

† "On the Polynesian and East Insular Languages." Miscellaneous Works. 1834.

I have compared, with this specimen of the language of the Sámang, the few words given by Colonel Colebrooke, in the Asiatic Researches, of the language of the Andaman Islands, and the result is that no two words are alike, and that the latter contains no word of Malayan origin.

De Dentreasteaux\* has given a list of 103 words of the Negro language of Wageou, lying off the north-west end of New Guinea, as already alluded to. To judge by the appearance of this list, it seems to embrace all the sounds found in the Malay and Javanese, but it contains, besides, two letters, *f* and *z*, which are unknown to these. The 103 words contain eighteen which are also found in Malay and Javanese. Of these ten are numerals, greatly corrupted; two are synonyms, occurring with native terms; one is Tálugu, and one Portuguese, both, no doubt, derived through the Malay.

On comparing the native portion of the language of Wageou with that of the Sámang, and the few words of the Andaman, no resemblance can be found between them.

De Dentreasteaux gives another list of the language of a Negro people who visited the French ships while they lay at Boni harbour in Wageou, and whom he describes as having flat noses, very thick lips, and short woolly hair. Every word of this language, which he supposes to be of New Guinea, differs from that of Wageou; nor does a single word of Malay or Javanese occur in it.

M. Duperry has given the ten digits of three Negro languages, two of New Guinea, and one, that of New Ireland. In the first in order of those of New Guinea, the numbers 5, 6, and 10, are Malayan, greatly corrupted. The second, said to be that of the inhabitants of the interior, does not contain even one word that is Malayan. But in the language of New Ireland we find the numbers 3, 4, 5, 6, 8, 9, and 10, all Malayan.

Forster† has thirty-three words of the language of Malicolo, one of the New Hebrides, the population of which group appears to be Negro. Cook observes, that the people of Ma-

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\* Voyage autour du Monde. Paris, 1808.

† Forster's Observations on Cook's Voyage. 1776.

licolo "seemed to be quite a different nation from any we had yet met with, and speak a different language. Of about eighty words collected by Mr Forster, hardly one bears any affinity to the language spoken at any of the islands I had ever been at. I observed that they would pronounce most of our words with great ease. They express their admiration by hissing like a goose."\*

The words given by Forster accord with this description of its phonetic character. They imply 12 consonants, instead of the meagre numbers of the Polynesian dialects. These are *b, d, g, k, l, m, n, ñ, r, s, t*, and *y*; and they are combined in a manner not only unknown to the Polynesian, but to the Malay and Javanese, as *db, ts*, and *rg*.

Among the thirty-three words, there are three which are corrupted Malayan: the words for "eye," "ear," and the verb "to die," which last, however, instead of *mati*, is *mats*.

Another Negro language is that of Tanna, also one of the New Hebrides. Forster gives forty-one words of it. Cook observes of it: "It is different from any we had before met with, and bears no affinity to that of Malicolo; so that it would seem the people of this island are a distinct nation."†

To judge by the list of words, the Tanna has thirteen consonants, several of which differ from those of the Malicolo. They are *b, f, g, k, l, m, n, ñ, p, r, s, t*, and *v*. The words abound more in vowels than the Malicolo, and the harsh combinations of them existing in the latter are absent.

There are but two words in the Tanna which are the same as in the Malicolo, those for the verb "to drink," and for "a house." There are six Malayan words, viz. that for "a cocoa-nut," for "land or country," for "the sea," for "fish," and for "a chisel," which last is erroneously translated by Forster, "hatchet." I can find in it only one word of the Polynesian, that for "chief," or "priest."

Of the language of New Caledonia, Forster has given thirty-eight words. This seems to have twelve consonants, differing in some respects both from those of Tanna and Malicolo. They are *b, g, k, l, m, n, ñ, ñ, p, r, t*, and *w*. Cook considers this lan-

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\* Cook's Second Voyage.

† Ibid.

guage as a mixture between that of Tanna and the Polynesian. I do not find one word in it in common with the Tanna, except such as both have borrowed from other languages. Those common to it with the Polynesian are the verb "to eat," the word for "moon," and the words for "chief," or "priest," which last it has in common with the Tanna.

The Malay words contained in the New Caledonia are five in number,—that for "a cocoa-nut," for "the ear," for "fish," for "water," and for "a yam,"—all in a corrupt form, as *nu* for *ñur*, a cocoa-nut; *galina* for *talina*, the ear; and *ufi* or *ubi*, a yam.

Not one of the three Negro languages just mentioned contains a word that is common to the Negro languages before enumerated, except such as all have derived from a third source, the Malayan.

To this meagre list of the Negrito languages, I have to add the more copious ones furnished by Mr Jukes, of the languages of the Torres Straits islanders. The vocabularies which he furnishes are six in number, and amount to from 37 words up to 545. The vowel sounds appear to be *a*, *á*, *e*, *i*, *o*, *u*, and the diphthongs *ai* and *au*, which agrees exactly with those of the Malay and Javanese. The consonants seem to be *b*, *ç*, *d*, *g*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *v*, *w*, and *z*, together with a sound represented by Mr Jukes as *dh*, *dz*, and *j*. If there be such sounds, it is clear that these are really three distinct consonants, and that if these people had invented an alphabet, each would have its distinct character. If this be the case, there are 18 consonants, over and above the aspirate, which these languages have.

In all these languages, I find but one word which is Malay, and even this is confined to a single language, that of Mas-seid or York Island. This is *maruk*, which the natives applied to the domestic fowl which they saw in the hen-coops of the Fly, for they have none of their own. The word is, no doubt, a corruption of the wide-spread Malayan *manuk*, and probably borrowed from New Guinea, which the natives of the islands of Torres Straits appear sometimes to visit. There are two other words which are very doubtful. In two of the languages, the cocoa-nut is called *boonarri*, which may

be a corruption of the Malay words *buah nūr*, or the fruit of the cocoa-nut; and in a third the same object is called *woo*, which may be a corruption of the Malay *buah*, or the Javanese *woh*, "fruit" or "the fruit."

Comparing the languages of the islands in Torres Straits with those of Malicolo, Tanna, and New Caledonia; there are certainly no two words in common between them. Even the numerals are wholly different; and while the Polynesian negroes count as far as 10, the Torres Straits islanders can proceed no further than 6, and even this only by multiplying one and two.

From the details which have now been given, it will be seen that Malay and Javanese words, as I stated before, have found their way into the languages of the Archipelago and Pacific, or other neighbourhood, in proportion to facility or difficulty of communication with the parent countries of these two languages, Sumatra and Java. The facilities and difficulties have consisted—of proximity or distance, geographical and navigable—of similarity or dissimilarity of race—of similarity or dissimilarity of lingual idiom, and of attraction or repulsion from disparity in the condition of civilization.

The influx of Malay and Javanese words will be found large in the proportion of the facilities; and small as they diminish, until, by an accumulation of difficulties, they cease altogether.

Malay and Javanese words have not been traced to the languages of the continents of Africa and America. Madagascar seems to intercept them from the first; and the want of stepping-stones or stages between Easter Island and the west coast of America, with adverse winds and currents, from the last.

Wherever they have been received, the Malays and Javanese will be found in a higher state of civilization than the nations into whose languages theirs have been adopted. Wherever, on the contrary, the nations with whom they have held intercourse have been in a higher state of civilization than themselves, their languages have been rejected, and the languages of those nations even adopted into their own.

The Hindoos, in a higher state of civilization than the

Malays and Javanese, have wholly rejected their languages ; but, on the contrary, in the course of an intercourse of many ages, have borrowed largely,—of which, if this were the proper time, I could, through the friendship of the learned and ingenious orientalist now presiding over this section, furnish larger and more satisfactory evidence than has ever been adduced before.\*

The same cause has excluded the Malay and Javanese from the languages of Arabia and Persia, notwithstanding an intercourse of at least five centuries ; while, on the other hand, those languages have been, to a considerable extent, largely adopted both by the Malays and Javanese.

Superior civilization, and probably not less, the uncongenial monosyllabic character of their languages, has excluded the Malayan languages from the regions east of Hindustan. The Siamese, although in immediate juxtaposition with the Malay, has neither given the latter words, nor, with the exception of about half a dozen, received any from it.

This remark is still more applicable to the Chinese languages, which have not only borrowed nothing from the Malayan languages, but conferred little or nothing on them, notwithstanding the intercourse and settlement of centuries.

It is a striking fact, that not a word of any Malayan language is to be found in any of the many languages of Australia. I should have expected them, for example, in the language of Raffle's Bay, which is close to the stations frequented, probably for many ages, by the Tripang fishers of Macassar ; but there is not a word to be found in it. This is not to be accounted for by difference of race or difference of idiom, for the languages of the Negro races of the Archipelago contain Malayan words ; and so does that of the far more distant Easter Island, of which, in so far as pronunciation is concerned, the genius is more remote from the Malayan than is that of any Australian.

The absence from the Australian languages of all trace of the Malayan, can, I think, only be accounted for by the very low social condition of the Australian race, which seems, as

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\* Horace Hayman Wilson, Professor of Sanscrit in the University of Oxford.

if it were, to have repelled all knowledge derived from a superior one.

In order to shew the proportion in which Malayan words are found in the various languages which have received them, I give a few examples. In the Madura, one of the two languages of the island of that name, in 1000 words, it is 581 ; in Sunda, one of the two languages of Java, it is 528 ; in Lampung, one of the six languages of Sumatra, it is 516 ; in the Wugi, one of the many languages of Celebes, it drops down to 233 ; in the Tagala of the Philippines, it is but 33 ; in the New Zealand, it is but 20 ; and in the Malagasi, but 17.

A few instances occur of the languages of tribes so situated that we might fairly expect them to contain a considerable portion of Malay and Javanese, but which really contain very little. The most remarkable example of this is the Tambora of Sumbawa. This island is only the third from Java, and nearly in the centre of the Archipelago, while the people who speak the language are of the brown-complexioned lank-haired race, like those who speak two other languages of the same island, both containing a large influx of Malay and Javanese, yet, out of forty-eight words, the Tambora contains but two words, *bulu*, "a hair," and *makan*, "to eat."\*

Another example, although not so striking a one, is afforded by the language of the Pelew or Pilu Islands, inhabited by a brown-complexioned and lank-haired race, and not more than eight degrees east of the Philippine group. In 658 words of it, I can discover only three which are Malayan. Yet a considerable number of Malayan words are found in the language of the Bashee Islands, and in that of the native inhabitants of Formosa ; and a still larger in the Sandwich Island dialect of the Polynesian, ten times as far from the Philippine as the Pelew group.†

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\* It was in the country of the people of Tambora that took place the greatest volcanic eruption on record, that of 1814 ; and the nation is said to have been nearly destroyed by it.

† Account of the Pelew Islands from the Journals of Captain Henry Wilson, by George Keate, Esq. London, 1788.

An argument in favour of one original tongue has been attempted to be deduced from the supposition that the Malayan words, so widely dispersed, express, in most cases, the simplest and earliest ideas of mankind. My friend, the late Mr Marsden, with his usual good faith, has given a list of 34 such words in 72 languages, on which, with other words of the same imagined class, I shall offer a few observations.\*

Among the words imagined to express a simple and primitive class of ideas, the numerals have been much insisted on. It is obvious enough, however, that the numerals, especially a decimal series of them, extending like the Malayan, to 1000, are far from being words expressing such a class of ideas. On the contrary, they must be the invention of a comparatively advanced period of civilization. Thus, among the many languages of Australia, the inhabitants of which are far below the humblest of those of the Indian and Pacific islands, there is not one that has numerals going beyond "four," and even the last number is attained only by doubling a dual.

But there are some languages of the Archipelago and Pacific Islands, and this of the brown-complexioned race, which have preserved their own native numerals entire. This is the case with the language of Tambora in Sumbawa, with the Ternati, and the Tidori, two of the languages of the Moluccas, as well as with the language of the Pelew Islands.

In some languages, again, the native numerals have been preserved as far as "three" or "four," and the series completed with the Malayan, as in the Gorongtalu of Celebes, and the Mangarai of Floris.

The same is the case in the languages of the Negroes as in those of the brown-complexioned men. Some have adopted, and some rejected the Malayan system. The negroes of Wageou, and of the coast of New Guinea, with the natives of New Ireland within the Pacific, have, to a greater or less extent, adopted the Malayan numerals, while the Sámang of the Malay Peninsula, the Alfours of the interior of New

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\* "On the Polynesian or East Insular Languages." *Miscellaneous Works.* 1834.

Guinea, the people of Malicolo, of Tauna, and of New Caledonia, have each their own native system, unaffected by the Malayan.

Some languages have numerals as far as "five," and clumsily continue the series of the digits from their native resources, by adding "one," "two," &c., to the last named number, so that six is expressed by "five" and "one," and "seven" by "five" and "two." This is the case with the New Caledonia.

Others seem to have relics of a binal scale, and combine it with the Malayan decimal one, as in the Endé of Flores. In this, for "one," "two," "three," and "five," the Malayan terms have been adopted, but instead of being continued beyond this, "six" and "seven" are expressed by the Malayan words "five and one" and "five and two." Four is expressed by a native word, and the Malay numeral "two" prefixed to it expresses "eight," that is, "two fours."

The native Malayan system reaches only to 1000, and even to this extent, it is not carried by all the tribes that have adopted it. It is doubtful whether the terms for *ten* and for *hundred*, in the different dialects of the Polynesian, and which differ among themselves, are Malayan; the word for thousand, *mano*, certainly is not. In the Lampung of Sumatra, a written language, the term for this last number is the same which means an "iron nail or spike."

For the numbers above 1000, the Malayan system has borrowed from the Sanscrit; and the Javanese, but it alone, goes as far with the higher numerals as "ten billions." There are two remarkable misapplications of the Sanscrit numbers: the Laksa and Kati, the well-known *lac* and *krove* which ought to express a hundred thousand and ten millions, express, through all the cultivated languages of the Archipelago, "ten thousand" and "a hundred thousand" only.

From the explanation now given, I think it must be sufficiently obvious that the Malayan numerals afford no evidence whatever of the existence of one great original language. They seem simply, and as opportunity offered, to have been adopted as a matter of convenience—in some cases in their entirety, but for the most part only partially.

Among the Malayan words most generally diffused, and considered to be of the class representing the most simple and primitive ideas, are the terms for "man," "bird," "fish," &c.; but these are obviously general or abstract terms, and, necessarily, could not have been among the first invented. The Australians, according to Mr Eyre, have no such terms.\* It may be conjectured, indeed, that the want of them in the ruder languages, both of the Archipelago and Pacific, is one cause of the frequent occurrence of such words from the Malayan as *kayu*, "tree" or "timber;" *buah*, "fruit;" *bunga*, "flower;" and *manuk*, "a bird."

The very first word of Mr Marsden's list, "man," occurs in its Malay form of *orán* only in two other languages of the Archipelago, the Madura and Achin, and these are known to have received more Malay than any others; while in the many languages of the Pacific it does not occur at all. On the other hand, two Sanscrit words having the same meaning represent the same idea in no less than ten languages of Mr Marsden's own list.

The members and other parts of an animal body, natural objects, such as water, fire, earth, a stone, sun, moon, stars, do really represent the earliest and simplest ideas, but their wide dissemination is easily enough accounted for. In fact, they are, for the most part, only synonymes, along with native terms, or, at best, words that have, in the lapse of time, displaced the latter, as they have themselves been frequently displaced by Sanscrit words.

To give a few examples: in the Malagasi, besides the Malayan word, there is one native one for "the sky," there are two for "the tongue," two for "a stone," four for "fire," five for "the eye," five for "the head," and seven for the verb "to die."

In the Bisaya of the Philippines, there are, besides the Malayan words, two native ones for "a stone," two for "earth," four for "shore" or "beach," and six for "air" or "wind."

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\* Discoveries in Central Australia, by John Edward Eyre. London, 1845.

In the dictionaries of these last languages, I observe that the Malayan word is generally placed first in order, whence I infer that it is probably the most current and acceptable ; and this, I have no doubt, it owes to its more agreeable and facile pronunciation: Thus, in the Malagasi, it is not difficult to understand how the Malayan *vatu*, for a stone, should be preferred, even by a native, to *hodihoamkazo*.

That agreeableness of sound and facility of pronunciation have had a considerable share in the spread of Malayan words, I think highly probable. Thus, the Malay word *laki*, a man or male human being, is one of very easy pronunciation, and has extended to nearly every language of the Archipelago, while its correlative, *párámpuan*, woman, a primitive of four syllables—rare in any of the Malayan languages—is found in one other language only, that of the Bima of Sumbawa, which abounds in Malay words.

Of Sanscrit words expressing simple ideas, that have either superseded, or are more popular than native ones, the examples are numerous ; as in Malay, *kapala*, the head ; in Javanese, *sira*, for the head ; *muka*, the face, *bahu*, the shoulder, and *anguta*, a member, in several languages ; *dina*, a day, in Javanese and Bali ; *hasta*, the arm, in several languages ; *dasa*, for the numeral *ten*, and *surya*, for the sun, in Bali. The elephant is unquestionably a native of Sumatra and the Malay Peninsula, but the popular name for it, in at least eight languages of these countries is the Sanscrit word *gaja*. There is, indeed, a native one, *biram*, in Malay, but it is obsolete, or little known.

Instead of the elementary words of language being those most widely spread, the reverse is the case. Such words are the rarest to be found in many languages, and some of the most essential have not been disseminated at all, but are found to be distinct in each separate language. In fact, the class of words most widely diffused, are in a great measure extrinsic, and the offspring of a considerable advancement in civilization ; such, for example, as the names of cultivated, useful, or familiar plants ; those of domesticated, useful, or familiar animals ; terms connected with numeration, fishing,

navigation, agriculture, the mechanical arts, the calendar, war, government, and even literature.

If, then, one language only had ever existed, we are reduced to the necessity of supposing that the people who spoke it were one race, and that they were in a social state of considerable advancement before they were dispersed, and their language broken down into the chaos of tongues at present existing, an hypothesis without the shadow of a proof.

Had such a language ever existed, we would not have failed to have had the same kind of evidence of it, which the modern languages of the south of Europe afford of the existence of Latin ; that is, a virtual agreement in the most familiar nouns, adjectives, pronouns, verbs, prepositions, and particles ; but of this there is nothing whatever either in the languages of the Archipelago or Pacific.

There are but two languages in the Indian and Pacific Islands that have been widely spread, the Malay in the first, and the Polynesian in the last ; and the evidence of a common origin in these is as satisfactorily shewn in their dialects, as that yielded by the French, Spanish, and Italian, of their common origin in Latin.

It remains to consider how the principal languages of Sumatra and Java, the Malay and Javanese, came to be so widely disseminated, as the theory which I adopt supposes them to have been, within the bounds of the Archipelago, to which I first confine my examination. I have no doubt the dissemination was effected, in the case of the languages of neighbouring tribes, by conquest, and in the more remote, by piratical expeditions, terminating in conquest and colonization ; by commerce, and, perhaps, in some small degree, by religious agency.

The nearest parallels to this, with which the European reader is familiar, will be found in the piratical and commercial expeditions, conquests, and colonizations of the ancient Greeks, or the piratical expeditions, conquests, and settlements, of the Teutonic nations, known as Danes, Anglo-Saxons, or Normans.

Even without the knowledge of the compass, the monsoons afford, to the nations of the Indian Archipelago, ex-

traordinary facilities for carrying on such expeditions and such commerce, far exceeding even those of the Mediterranean; and the voyages of the Malays and Javanese, consequently, far surpass in length, if not in difficulty, those of the early Greeks and Phœnicians.

When European nations first visited the Indian Archipelago, in the beginning of the sixteenth century, they found the Malays and Javanese conducting the first stage of that commerce in the clove and nutmeg, by which these then much-valued articles found their way, first into the markets of Continental India, and eventually into those of Arabia, Egypt, Greece, and Rome—that is, making trading voyages which extended from the western to the eastern bounds of the Archipelago. The spices in question were found in the Roman markets in the second century of our era; and the great probability, therefore, is, that the Javanese and Malay trade alluded to had, when Europeans first observed it, been going on for at least fourteen centuries.

The conquests and settlements of the Malays, the chief agents, have extended from the centre of Sumatra, the parent country of this people, over nearly all the coasts of that island itself, over the whole Malay Peninsula, and over nearly the whole coast of Borneo; while small settlements of them may be found as far as Timur, in one direction, and Luçon, the chief of the Philippines, in another.

The Malay language has, moreover, been, immemorially, the common medium of communication throughout all the islands. Magellan and his companions, in 1521, carried on an easy intercourse with the inhabitants of some of the small and remote islands of the Philippine group, by means of a Malay slave of the Admiral; for although the native languages were different, the chiefs and persons engaged in commerce were all found to be acquainted with the Malay.

When again they arrived at Tidor, one of the Spice Islands, they found the Malay equally current, and the vocabulary in Pigafettas' Narrative, collected there, and consisting of 352 words, is, with the exception of 20 local terms, good and current Malay, such as is spoken at the present day. Yet Tidor and the other Moluccas have, to the present time, preserved

their own peculiar languages, wholly different from the Malay.\*

The evidence for the agency of the Javanese, as its influence was less, is less palpable, but still sufficient. The Javanese had settled in various parts of Sumatra; and at Palembang in that island, their language still subsists entire, while through monuments, inscriptions, and names of places, it is to be traced in other parts of that island.

Similar evidence, although less complete, exists of their settlements in Borneo; and there is historical record of those made by them in the Moluccas, as well as of their predatory expeditions and commerce to the Malay Peninsula. The Javanese language, however, less euphonious than the Malay, more prolix and more difficult, was never employed as the common medium of communication; and it is not improbable that, even in their own especial settlements, it gave way to the Malay.

In its immediate neighbourhood, the influence of the Javanese has naturally been greater on the surrounding languages than that of the Malay. Thus, in the Sumánap, one of the two languages of Madura, there are, in 1000 words, 170 exclusively Javanese, and only 103 exclusively Malay. In the Bali, there are 127 Javanese, and 69 Malay: and in the Sunda of Java, 156 of Javanese, and only 44 of Malay.

As soon as we cross the narrow strait that divides Sumatra from Java, the proportions are reversed, although we find still a large amount of Javanese words. In 1000 words of Lampung we have 138 exclusively Malay, and 70 exclusively Javanese.

I should remark that the numerals, when they differ in Malay and Javanese, are, even in the remote languages, almost always those peculiar to the Javanese, and not to the Malay. These numerals are, 3, 7, 8, and 9; and the Malagasi, the Philippine tongues, and the Polynesian, with many intermediate languages, afford examples of this.

The different means of propagation now specified will I think, be sufficient to account for the facts, that such a lan-

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\* *Prima Viaggio interno al globo terraqueo.* Milano, 1800.

guage, for example, as that of the Lampungs, a people lying between and in the neighbourhood of the Malays and Javanese, should consist of nearly one half of the languages of these two nations; that the language of the remoter, Bugis of Celebes, should consist of only one-fourth of them, and that in the still more remote Tagala and Bisaya of the Philippines, the porportion should drop down to *one-thirtieth* part.

I have next to consider how the Malayan words existing in the language of Madagascar may have found their way into it. The inhabitants of Madagascar are Negroes, and in race differ wholly from the Malays and Javanese. The whole number of Malayan words in the Malagasi does not exceed *one fifty-seventh* part of the language, and they are, as I have shewn, not essential to it. There is, in short, nothing in common between the two races, and nothing in common between the character of their languages.

The Indian islanders are ignorant of the existence of Madagascar, and the people of Madagascar equally so of the existence of the Indian Islands. A navigation of 3000 miles of open sea lies between them, and a strong trade-wind prevails in the greater part of it. A voyage from the Indian Islands to Madagascar is possible, even in the rude state of Malayan navigation; but return would be wholly impossible. Commerce, conquests, or colonization are, consequently, utterly out of the question as means of conveying any portion of the Malayan language to Madagascar.

There remains, then, but one way in which this could have taken place—the fortuitous arrival on the shores of Madagascar of tempest-driven Malayan *praus*. The south-east monsoon, which is but a continuation of the south-east trade-wind, prevails from the 10° of south lat. to the equator, its greatest force being felt in the Java Sea, and its influence embracing the western half of the Island of Sumatra.\* This wind blows from April to October, and an easterly gale during this period might drive a vessel off the shores of Sumatra or Java, so as to make it impossible to regain them. In such a situation she would have no resource but putting before the wind, and making for the first land that chance might

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\* See the Directory of my greatly-respected friend, the late Capt. Horsburgh.

direct her to ; and that first land would be Madagascar. With a fair wind and a stiff breeze, which she would be sure of, she might reach that island without difficulty in a month.

Two or three such adventures are known to have taken place since our own occupation of the Mauritius, and, consequently, more frequent intercourse with Madagascar. Earl Grey, at my request, has most obligingly written to the Mauritius for the particulars of these strange adventures ; and I am only sorry that the replies have not arrived in time to lay the information before the Association.

The accident of *praus* being tempest-driven from the shores of the Malay Islands, is probably one of not unfrequent occurrence, although few of them may reach Madagascar. Shortly after the restoration of Java, in 1816, the late Captain Robinson, of the Indian Navy, picked up a small fishing-boat, having on board two Malay men and a woman, 800 miles from the nearest Malay shore ; and being a gentleman well acquainted with the Malays and their language, he could have made no mistake about nationality.

The occasional arrival in Madagascar of a shipwrecked prau, might not, indeed, be sufficient to account for even the small portion of Malayan found in the Malagasi ; but it is offering no violence to the manners or history of the Malay people, to imagine the probability of a piratical fleet, or a fleet carrying one of those migrations, of which there are examples on record, being tempest-driven, like a single *prau*. Such a fleet, well-equipped, well-stocked, and well-manned, would not only be fitter for the long and perilous voyage, but reach Madagascar in a better condition than a fishing or trading boat. It may seem, then, not an improbable supposition, that it was through one or more fortuitous adventures of this description, that the language of Madagascar received its influx of Malayan.

Respecting the probable era of such adventures, we have just one faint ray of light. With the Malayan, there came in a few words of Sanscrit, such as are popular in the Malay and Javanese. From this it may be fair to infer, that the chance migrations I have supposed, whether they had before taken place earlier or not, may have taken place, at all events, as early as the epoch of the connection of the Hindoos with

the Indian Archipelago,—a connection, the commencement of which cannot, I think, be placed later than the birth of Christ.

I have, finally, to attempt an explanation of the manner in which Malayan words may have found their way into the languages of the Pacific. The proportion of Malayan words in the Polynesian, judging by the New Zealand dialect, is no more than 20 in 1000, while in that of the Sandwich Islands it does not exceed 17. Except in these few words, there is nothing in common between those who speak the Malayan language and those who speak the Polynesian. Their races are different, and their languages distinct.

Conquest and settlement by the Malays, Javanese, or other tribes of the Archipelago, had probably, therefore, nothing to do with the dissemination of the Malayan in the languages of the Pacific. I have no doubt, then, that, as in the case of the language of Madagascar, it was the work of tempest-driven *praus* or fleets of *praus*, and gradually, and step by step, from island to island, transmitted, in the course of ages, to the Sandwich Islands north of the equator, to New Zealand south of it, and as far as Easter Island.

The trade-winds are the seeming obstacle to this communication; but when the question is duly examined, they do not prove to be so. The south-west monsoon, to the north of the equator, extends to the Marianne Islands, and the 145° of east longitude; and the north-west monsoon to the south of the equator, as far east as New Guinea; while westerly winds are frequently experienced in the Pacific far to the west of this island. This is the statement of the accurate Captain Horsburgh.\*

La Perouse goes farther, and observes, that westerly winds are, at least, as frequent as east in the Pacific in a zone of 7° on each side of the equator, and that the winds are so variable, that it is little more difficult to make a voyage to the eastward than to the westward.† The testimony of Captain Fitzroy is to the same effect.‡

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\* Horsburgh's East India Directory.

† La Perouse, vol. ii.

‡ Narrative of the Surveying Voyages of the Adventure and Beagle, by Captain Fitzroy, R.N.

But it is further ascertained, that the monsoon “(the western) is occasionally experienced through all the islands of Eastern Polynesia.”\* Captain Beechy, in his instructive narrative, informs us that he picked up at sea a tempest-driven canoe, belonging to Chain Island, three hundred miles east of Tahiti, and subject to it. She had been on a voyage to the latter, and by two successive gales from the westward, was driven 600 miles out of her course, to Barrow Island, in about the 20th degree of south latitude. When rescued, she had on board twenty-eight men, fifteen women, and ten children ; in fact, the nucleus of a little colony.

Captain Wilson found, when wrecked on the Pelew Islands, in the 8° of north latitude, and the 135° of east longitude, three Malay mariners ; and, having among his own crew a Malay interpreter, he was able to communicate with the natives through these Malays, who had acquired the Pelew language. The account which they gave of themselves was, that in a voyage from Batavia to Ternate, one of the Moluccas, touching at Menado in Celebes, they were driven by a storm on the Pelew Islands. One of them, however, who accompanied Captain Wilson to England, acknowledged that he and his companions were part of the crew of one of three piratical *praus*.

Casual wrecks like this might easily have carried the Malayan language to the most westerly of the islands of the Pacific, within the tropics ; while adventurers, like that of the Chain Island canoe, would, in the lapse of ages, convey it, step by step, to Easter Island and the Sandwich group.

This explanation would sufficiently account for the dissemination of the Malayan language over the tropical islands of the Pacific ; but, it must be admitted that there are greater difficulties in respect to the large islands of New Zealand, the nearest portion of which is 35° from the equator, and, consequently, within the region of variable winds and tempests.

The same difficulty, however, it should be observed, exists in attempting to account for the fact of the New Zealand islands being peopled, throughout, by the Polynesian race, speaking the Polynesian language. By some means or other,

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\* Voyage to the Pacific in 1825, &c. &c., by Captain Beechy, R.N. London, 1831.

practicable to a rude people, an intercourse, we may be quite sure, took place between these islands and the intertropical ones inhabited by the same race of men, speaking the same language—since men are no more born with language than with mathematics—are born, in a word, only with a capacity to acquire both, equally branches of acquired knowledge. For New Zealand, then, notwithstanding the difficulties of the voyage, whether from the Malay Archipelago, or between it and the intertropical islands of the Pacific, tempest-driven *praus*, or fleets of *praus*, are our only resource for a rational explanation.

A brief examination of the cultivated plants and domesticated animals of the Polynesian Islands, on their first discovery by Europeans, may, perhaps, be thought to throw some light on the mode in which their languages received an infusion of Malayan.

The following were the plants,—the cocoa-nut, the bread-fruit, the yam, the batata, the taro, the sugar-cane, the orange, the banana, the bamboo, and the paper-mulberry. Every one of these is a native of the Indian Archipelago; but if the Malayan nations brought them, they did not bring the names, with two trifling or partial exceptions. The cocoa-nut is known by a Malayan name in the Polynesian dialect of the Sandwich Islands, but not in the Marquesas. It has the same Malayan name also in the Negro languages of New Caledonia and Tanna, but not in the Malicolo. In the New Caledonia alone, I find the Malayan name for a yam written *ufi*, for *ubi*. In the Tanna and Malicolo, these are different ones.

Rice, with all the numerous pulses, and esculent vegetables known in the Indian Archipelago, were not found in the islands of the Pacific; and, with the exception of the banana and orange, the numerous fruits of that region were wanting.

The domesticated animals found in the South Sea Islands were only the hog, the dog, and the common fowl. In none of the languages, either of the brown, or negro races, are the names of these animals, Malay, Javanese, or of any other language of the Archipelago, except that of the Mari-anne Islands, in which is found the Javanese word *manuhe*,

"a bird" or "fowl," the name for the common poultry in the Philippine languages.

Among the most frequent of the domesticated animals of the Malayan Archipelago are the goat, the cat, and the duck ; and had an easy communication existed between it and the islands of the Pacific, they must, from their hardiness, have been introduced ; but they are all three wanting.

The absence of Malayan names for both plants and animals, supposing the plants and animals to have been derived from the Indian Archipelago, would be the more remarkable from the frequency of the same name, for these objects, in the different Malayan languages themselves. Thus, for the domestic dog, the Javanese name is found in ten other languages, and the Malay name for the domestic hog in forty others. The name for the yam and for the sugar-cane is almost as often repeated from one extremity of the Archipelago to the other as that of the hog.

From the absence of Malayan names for plants and animals, and the absence of hardy plants and animals that might, in a transit of ordinary facility, have been introduced from the Malayan Archipelago into the islands of the Pacific, I must infer, that neither were introduced by the means through which the Malayan language was communicated to those of the Pacific. I conclude, on the same ground, that the voyages were fortuitous and precarious, such as I have fancied them. Had the plants or seeds of plants, and the animals, been even on board the storm-driven *praus*, it is certain they must have been devoured by the famishing crews as food.

Although all the domesticated animals and cultivated plants of the Islands of the South Sea, are common to the Malay Islands, and all, I believe, indigenous in the latter, I think it, on the whole, more probable that they were indigenous also in the former, than that they were introduced from any quarter, and consequently that the culture of the one, and the domestication of the other, were native arts.

The hog and dog of the South Sea Islands are very peculiar varieties. The hog is said to resemble the Chinese breed, having a short body, short legs, a belly hanging almost to the ground, and erect ears. The dogs have "a prodigious

large head, remarkably little eyes, pricked ears, long hair, and a short bushy tail." This is neither the hog nor dog of the Malayan islands in the wild or domesticated condition.

The domesticated animals are very unequally distributed over the South Sea Islands. The hog, the dog, and common fowl are all three found only in the Society and Sandwich groups. New Zealand has the dog only. The Marquesas, the Friendly Islands, and New Hebrides, want the dog. Easter Island and New Caledonia have only the common fowl. This last alone is general.\*

This irregularity of distribution is remarkable, and would seem to point at the precarious nature of the communication through which so many of the islands have been peopled by the same nation; for, had the intercourse been one of ordinary facility, it cannot be doubted but that the emigrants would have carried along with them their usual domesticated animals, in the entirety of their number.

The animals of the islands of the Pacific, now existing only in the domesticated state, may, then, once have existed, in some of them, in the wild one, and, as in other countries, been exterminated in the progress of population. The hog and common fowl in the wild state are certainly found in some of the Malayan islands much smaller than Tahiti or Owhai, from which, at the same time, the large quadrupeds, the ox, the buffalo, the rhinoceros, and the tiger, are excluded.

Still, it must be admitted that this branch of the subject is full of difficulties. The Sandwich Islands, to the north of the equator, had the hog, the dog, and common fowl, while the Marianne group, also to the north of the line, and by 50° of longitude nearer to the Archipelago, had neither the hog nor dog, and probably not even the common fowl. On the other hand, the common fowl, in the wild, but not the domesticated state, was found in the Pelew Islands, on the same side of the equator.†

The objections to the hypothesis which some have maintained that the hog and dog may have been introduced by European shipping, in comparatively modern times, are,—that

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\* Forster's Observations on Cook's Voyage.

† Freycinet, Voyage autour du Monde; Wilson's Account of the Pelew Islands.

there is no record of any such event down to the time of Cook—that the varieties of the animals in question are different from any known European varieties—that they are the same throughout; and that the names of the animals are neither European, nor have reference to a European or other foreign origin, as is the case with the animals since introduced by Europeans. On the contrary, their names are native, and the same throughout, wherever the Polynesian language is spoken, New Zealand alone excepted, in so far as concerns one animal, the dog.

The Marianne Islands, when discovered, were found destitute of nearly all the domesticated animals. The Spaniards introduced the ox, the horse, the ass, deer, goats, the dog, the hog, and the cat, some of which have since returned to a state of nature. Here we have evidence of foreign, and even of European introduction. The cat is called *keto* or *gheto*, evidently a corruption of the Castilian *gato*; and the dog is called by a compound epithet, meaning “foreign animal.”\* There is nothing like such evidence, historical or philological, in the languages of the Pacific.

I shall conclude with a brief recapitulation of the results at which I have arrived in this essay.

The races of men referred to in the inquiry do not consist, as commonly supposed, of one brown-complexioned, and one negro race, but of several of both.

The inhabitants of Madagascar are Africans, and wholly distinct from all the inhabitants of the Malay Archipelago or Pacific.

There are many languages essentially distinct from each other, both of the brown-complexioned and negro races, and not one only of each of these two, as generally supposed.

Except in the case of the Malay in the Archipelago, and the Polynesian in the Pacific, there are no wide-spread languages or dialects.

As far as our scanty knowledge of the Negro languages will enable us to judge, the only clear distinction between them and those of the brown-complexioned consists in the

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\* Freycinet, *Voyage autour du Monde*; Wilson's Account of the Pelew Islands.

first containing always more consonants in proportion to vowels, and more harsh combinations of consonants than the latter.

It is chiefly the Malay and Javanese, the languages of the two most powerful, civilized, and enterprising nations of the Archipelago, which is found in other tongues, from Madagascar to Easter Island, and from Formosa to New Zealand.

The evidence for this exists in the words themselves, and their being pure and numerous as we are near Sumatra and Java, the original countries of the Malay and Javanese nations, and corrupt and unfrequent as we recede from them, until, the barrier becoming insuperable, they disappear altogether.

The superior civilization of the people of the countries of the Asiatic continent has excluded Malayan from their language; a grovelling condition of society has excluded them from those of the tribes of Australia; and insuperable physical obstacles from those of America.

Within the Malayan Archipelago the Malay and Javanese languages have been communicated to others by conquest, settlement, or colonization, and commerce; while to Madagascar, and the islands of the Pacific, they have been communicated by the accidents of tempest-driven *praus* or fleets of *praus*.

The insular character of the whole region over which a Malayan language has been disseminated, and the periodical winds prevailing within it, which, on a superficial view, appear obstacles, are, in truth, the true causes of the dissemination; for, had the region in question been a continent, stretching north and south like America, or lain within the latitudes of variable winds and storms, no such dispersion of one language could have taken place.

Such is the most rational explanation I can render of a fact in the history of our race, mysterious without explanation, and wonderful enough even with it.

END OF VOLUME ONE.